

الْبَابُ الثَّامِنُ

التَّعَامُلُ مَعَهُمْ بِالصَّبْرِ وَعَدَمُ الْإِنْتِقَامِ مِنْهُمْ

CHAPTER EIGHT

NON-REVENGEFUL, FORBEARING
AND TOLERANT BEHAVIOUR
TOWARDS NON-MUSLIMS

١/٧٦. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَذَمُوهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اَللّٰهُمَّ، اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

76/1. ‘Abd Allah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ related:

“I saw the Prophet ﷺ in a state, as though he was talking about one of the Prophets whose nation had beaten him and caused him to bleed, and while he was wiping his face, he supplicated: ‘O Allah! Forgive my people, for they do not know.’”¹

Agreed upon by al-Bukhārī and Muslim.

٢/٧٧. وَفِي رِوَايَةٍ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحِدٍ؟ فَقَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكَ وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ. إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَاِنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِهِ. فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ, Kitāb al-Anbiyā'* [The Book of the Prophets], chapter: The Narration of the Cave, 3:1282 §3290 and in *Kitāb istitāba al-murtaddīn wa al-mu'ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: “What is to be Done When a Non-Muslim Citizen or Anyone Else Presents Himself,” 6:2539 §6530. •Muslim in *al-Ṣaḥīḥ, Kitāb al-jihād wa al-siyar* [The Book of Struggle and Military Expeditions], chapter: “The Battle of Uhud,” 5:1417 §1792. •Aḥmad b. anbal in *al-Musnad*, 1:453 §4331. •Ibn Mājah in *al-Sunan*, 2:1335 §4025. •Ibn ibbān in *al-Ṣaḥīḥ*, 14:537 §6576. •Abū Ya'la in *al-Musnad*, 9:131 §5205. •al-Bazzār in *al-Musnad*, 5:106-107 §1686. •Abū Awāna in *al-Musnad*, 4:329 §6869.

فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَتْنِي. فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ بِمَا شِئْتَ فِيهِمْ. قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ، وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ فَمَا شِئْتَ. إِنْ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ الْأَخْشَبِينَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

77/2. And in a similar narration, 'A'isha, the wife of Allah's Messenger ﷺ, reported that she asked him:

"O Messenger of Allah! Have you endured a day more hurtful than the Day of Uhud?" He said: "Indeed, I experienced a great deal at the hands of your people [the Quraysh]. The hardest treatment I met from them was on the Day of 'Aqaba when I presented myself to Ibn 'Abd Yālil b. 'Abd Kulāl [one of the chiefs of Tā'if]. He did not respond [to my call], so I departed with deep distress and I did not recover until I arrived at Qarn al-Tha'ālib. There, I raised my head and suddenly I was under a cloud that cast its shadow on me. I looked at it and saw Jibrīl inside it and he called out to me, saying: 'Indeed, Allah Most High heard what your people said to you and He heard their response to you, and He has sent you the angel in charge of the mountains that you may command him with what you wish.' Then the angel of the mountains called me, greeted me with salutations of peace, and said: 'O Muhammad! I will do as you wish; if you like, I will bring together the two mountains [that stand opposite to each other at the extremities of Mecca] to crush them in between.' But I said: 'Nay, rather I hope that Allah will bring forth from among their descendants people who will worship Allah alone and associate no partners with Him.'"¹

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ: Kitāb bad'u al-khalq* [The Beginning of Creation], chapter: "When one of you says, "Amen," as do the angels in the heaven, and they coincide with one another, he will be forgiven his past wrong actions," 3:1180 §3059. •Muslim in *al-Shaḥīḥ: Kitāb al-jihād wa al-siyar* [The

Agreed upon by al-Bukhārī and Muslim and the wording is his.

٣/٧٨. وَفِي رِوَايَةِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا، فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ. فَقَالَتْ: أَرَدْتُ لَأَقْتُلَنَّكَ. قَالَ: مَا كَانَ اللَّهُ لِيُسَلِّطَكَ عَلَى ذَاكَ، قَالَ: أَوْ قَالَ: عَلَيَّ، قَالَ: قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: لَا. قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

78/3. Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ related:

“A Jewish woman brought a poisoned cooked goat to the Allah’s Messenger ﷺ. He ate some from it (then the meat spoke out, saying that it was poisoned). Then the woman was brought to him and he asked her about the meat. She said: ‘I planned to kill you.’ He said: ‘Allah ﷻ will not enable you to do it.’ The narrator said: ‘Or he said: “He will not give you authority over me.”’ The Companions submitted: ‘(O Messenger of Allah!) Shall we not kill her?’ He said: ‘No (I have forgiven her).’ The narrator said: ‘The effect of the poison was always felt in his blessed mouth.’”¹

Agreed upon by al-Bukhārī and Muslim and the wording is his.

٤/٧٩. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ قَيْلِ نَجْدٍ.

Book of Jihad and Military Expeditions], chapter: “On the Harm Experienced by the Prophet ﷺ at the Hands of the Pagans and Hypocrites,” 3:1420 §1795. •al-Nasā’ī in *al-Sunan al-kubrā*, 4:405 §7706. •al-Ṭabarānī in *al-Mu’jam al-awsat*, 8:370 §8902.

¹ Set forth by •al-Bukhārī in *al-Shāḥih: Kitāb al-hiba wa faḍlu-hā* [The Book of Gifts and their Excellence], chapter: “Accepting a gift from the idolaters,” 2:923 §2474. •Muslim in *al-Shāḥih: Kitāb al-salām* [The salutation of peace], chapter: “On Poison,” 4:1721 §2190. •Aḥmad b. anbal in *al-Musnad*, 3:218 §13309. •Abū Dāwūd in *al-Sunan: Kitāb al-jihād wa al-siyar* [The Book of Struggle and Military Expeditions], chapter: “Someone hanging his sword on a tree in a journey at midday,” 4:173 §4508. •al-Ṭabarānī in *al-Mu’jam al-awsat*, 3:43 §2417. •al-Bayhaqī in *al-Sunan al-kubrā*, 10:11 §19500.

فَأَدْرَكَنَا رَسُولُ اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِصَاهِ، فَتَزَلَّ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُصْنٍ مِنْ أَغْصَانِهَا، قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ، فَاسْتَيْقِظْتُ، وَهُوَ قَائِمٌ عَلَى رَأْسِي، فَلَمْ أَشْعُرْ، إِلَّا وَالسَّيْفُ صَلَّتَا فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. قَالَ: فَشَامَ السَّيْفَ، فَهَذَا جَالِسٌ، ثُمَّ لَمْ يَعْزِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

مَتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

79/4. Jābir b. ‘Abd Allah ﷺ related:

“We went with Allah’s Messenger toward Najd in order to participate in a battle. Allah’s Messenger found us in a valley filled with thorny trees. So Allah’s Messenger ﷺ disembarked and settled under a tree, hanging his sword on one of its branches. Afterwards the people took their own spots here and there in the valley, seeking shade under the trees. Later on Allah’s Messenger ﷺ informed us, saying, ‘When I was taking a nap, a man came to me, took my sword, and I woke up to find him standing over my head, and did not sense him coming although the sword was unsheathed and in his hand. He said to me, “Who will protect you from me now?” I replied, “Allah will.” He said to me a second time, “Who will protect you from me now? And I replied once more, “Allah will.” Then (afraid) he cast down the sword and here he is sitting down’—and Allah’s Messenger did not do anything to him to avenge.”¹

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ: Kitāb al-jihād wa al-siyar* [The Book of Struggle and Military Expeditions], chapter: “Someone hanging his sword on a tree in a journey at midday,” 3:1065–1066 §2753–2756 and in *Kitāb al-Maghāzī* [The Book of Military Expeditions], chapter: “The expedition of Dhāt al-Riqā’,” 4:515 §3905. •Muslim in *al-Shaḥīḥ: Kitāb al-Faḍā’il* [The Book of Excellent Merits], chapter: “The reliance of the Prophet on Allah, exalted is He, and how Allah protected the Messenger from the people,” 4:1786 §843. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:311 §14374. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:236, 267 §8772, 8852. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:319

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٥/٨٠. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ: يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ، قُلْتُ: أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: قُلْتُ: وَعَلَيْكُمْ مُتَّفَقٌ عَلَيْهِ.

80/5. 'Ā'isha رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ, reported:

"A few Jews asked permission of the Prophet ﷺ and then said: "Assāmu 'alayka (death be upon you)." I said: "And may death and curses be upon you!" He said: "O 'Ā'isha! Indeed, Allah Most High is lenient and likes leniency in every matter." I submitted: "(O Messenger of Allah!) Have you not heard what they said?" He said: "I said: "And upon you (wa 'alaykum).""¹

Agreed upon by al-Bukhārī and Muslim.

٦/٨١. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: السَّامُ عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَعَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: السَّامُ عَلَيْكَ، قَالُوا: يَا رَسُولَ اللَّهِ، أَلَا نَقْتُلُهُ؟ قَالَ: لَا، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ.

§12613. •al-Tabarānī in *Musnad al-Shāmiyyīn*, 3:66 §1815.

¹ Set forth by •al-Bukhārī in *al-Shāḥiḥ: Kitāb istitāba al-murtaddīn wa al-mu'ānidīn wa qitālibihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "What is to be Done When a Non-Muslim Citizen or Anyone Else Presents Himself," 6:2539 §6528. •Muslim in *al-Shāḥiḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: "The Virtue of Gentleness," 4:2003 §2593. •Aḥmad b. anbal in *al-Musnad*, 1:112 §902. •Abū Dāwūd in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: "On Gentleness," 4:254 §4807. •Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: "On Gentleness," 2:1216 §3688.

مُتَّفَقٌ عَلَيْهِ.

81/6. Anas b. Mālik رضي الله عنه related:

"A Jew passed by Allah's Messenger ﷺ and said: 'Assāmu 'alayka (death be upon you).' The Messenger of Allah ﷺ said: 'Wa 'alayka (and upon you).' The Messenger of Allah ﷺ inquired of his Companions: 'Do you know what he has said? He said: "Death be upon you.'" The people submitted: 'O Messenger of Allah! Shall we not kill him?' He said: 'No. When the People of the Book invoke peace upon you, say: "And upon you!"'"¹

Agreed upon by al-Bukhārī and Muslim.

٧/٨٢. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ، يُرِيدُونَ غَرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَأَخَذَهُمْ سِلَاحًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ ﷻ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ:
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

82/7. Anas b. Mālik رضي الله عنه related:

"(On the occasion of the treaty of ʿUdaybiya) eighty armed people came down from Mount Tanʿīm with a plan to attack the Prophet ﷺ and his Companions through a ruse. He captured them and later freed

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ: Kitāb istitāba al-murtaddīn wa al-muʿānidīn wa qitālīhim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "What is to be Done When a Non-Muslim Citizen or Anyone Else Presents Himself," 6:2538 §6527.

•Muslim in *al-Shaḥīḥ: Kitāb al-salām* [The salutation of peace], chapter: "The Prohibition of the People of the Scripture [Jews and Christians] from beginning with the salutation of peace, and how to respond to them," 4:1705 §2163.

•Aḥmad b. anbal in *al-Musnad*, 3:218 §13308. •Abū Yaʿlā in *al-Musnad*, 5:445 §3153.

them, allowing them to live. Then, Allah Most High revealed the verse
 ﴿And He is the One Who held back the hands of those (disbelievers)
 from you and your hands from them on the frontier of Mecca (near
 Hudaibiya) after giving you the upper hand over their (party)﴾¹ .²

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī and
 al-Nasā'ī. According to al-Tirmidhī: This is a fine authentic
 tradition.

٨٣ / ٨. وَفِي رَوَايَةِ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ.
 قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.
 رَوَاهُ مُسْلِمٌ وَأَبُو يَعْلَى وَالْبُخَارِيُّ فِي الْأَدَبِ.

83/8. And in the narration of Abū Hurayra رضي الله عنه:

"It was submitted to the Messenger of Allah ﷺ: 'Invoke a curse
 upon the polytheists!' He said: 'I was not sent as a curser; I have been
 sent only as mercy.'"³

Reported by Muslim, Abū Ya'la and al-Bukhārī in *al-Adab al-
 mufrad*.

٨٤ / ٩. وَفِي رَوَايَةِ عَنْهُ: قَالَ: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا.

¹ Qur'an 48:24.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1442 §1808. •Aḥmad b. anbal in *al-Musnad*, 3:124, 290 §12276, 14122. •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Striving], chapter: "Freeing Captives without Ransom," 3:61 §2688. •al-Tirmidhī in *al-Sunan: Kitāb al-Tafsīr* [The Book of Interpretation], "From Sūra al-Fath," 5:386 §3264. •al-Nasā'ī in *al-Sunan al-kubrā*, 5:202, 6:464 §§8667, 11510. •Ibn Abī Shayba in *al-Muṣannaf*, 7:405 §36916. •Abū 'Awāna in *al-Musnad*, 4:291 §6782-6783. •Abd b. umayd in *al-Musnad*, 1:363 §1208.

³ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: "The Prohibition of Invoking Curses on Creatures and Other Things," 4:2006 §2599. •al-Bukhārī in *al-Adab al-mufrad*, p. 119 §321. •Abū Ya'la in *al-Musnad*, 11:35 §6174. •al-usaynī in *al-Bayān wa al-ta'rīf*, 1:283 §754. •Ibn Kathīr in *Tafsīr al-Qur'an al-'Azīm*, 3:202.

رَوَاهُ الْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ.

84/9. In one tradition, Allah's Messenger ﷺ said:

"I have been sent as mercy incarnate and not as a torment."¹

Reported by al-Bayhaqī and Ibn 'Asākir.

١٠ / ٨٥ . وَفِي رِوَايَةٍ عَنْهُ: إِنَّمَا بُعِثْتُ نِعْمَةً، وَلَمْ أُبْعَثْ عَذَابًا.

رَوَاهُ أَبُو نُعَيْمٍ.

85/10. In one tradition, Allah's Messenger ﷺ said:

"I have been sent as bounty incarnate and not as a torment."²

Reported by Abu Nu'aym.

١١ / ٨٦ . وَفِي رِوَايَةٍ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اَللَّهُمَّ،

اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

رَوَاهُ ابْنُ حِبَّانَ وَابْنُ أَبِي عَاصِمٍ وَالتَّطَبَّرَانِيُّ وَالْبَيْهَقِيُّ، وَقَالَ الْهَيْثَمِيُّ:

وَرِجَالُهُ رِجَالُ الصَّحِيحِ.

86/11. Sahl b. Sa'd al-Sā'idī رَضِيَ اللَّهُ عَنْهُ related:

"The Messenger of Allah ﷺ said: 'O Allah! Forgive my nation, for they do not know.'"³

Reported by Ibn ʿibbān, Ibn Abī 'Āṣim and al-Bayhaqī. Al-Haythamī said: "Its sources are reliable."

¹ Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:144 §1403. •Ibn 'Asākir in *Tārīkh Madīna Dimashq*, 4:92.

² Set forth by •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:40 §2.

³ Set forth by •Ibn ʿibbān in *al-Shaḥīḥ*, 3:254 §973. •Ibn 'Āṣim in *al-Āḥād wa al-mathānī*, 4:123 §2096. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 6:120 §5694. •al-Bayhaqī in *Shu'ab al-īmān*, 2:164 §1448. •al-Daylamī in *Musnad al-firdaws*, 1:500 §2042. Cited by •al-Haythamī in *Majma' al-zawā'id*, 6:117.

٨٧/١٢. عَنِ الْإِمَامِ أَبِي يُوسُفَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَفَا عَنْ مَكَّةَ وَأَهْلِهَا وَقَالَ: مَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ. وَنَهَى عَنِ الْقَتْلِ إِلَّا نَفَرًا قَدْ سَمَّاهُمْ إِلَّا أَنْ يُقَاتِلَ أَحَدًا فَيُقْتَلَ وَقَالَ لَهُمْ حِينَ اجْتَمَعُوا فِي الْمَسْجِدِ: مَا تَرَوْنَ أَنِّي صَانِعٌ بِكُمْ؟ قَالُوا: خَيْرًا أَخَ كَرِيمٍ وَابْنُ أَخٍ كَرِيمٍ. قَالَ: اذْهَبُوا فَأَنْتُمْ الطُّلُقَاءُ.

رَوَاهُ الشَّافِعِيُّ وَابْنُ حِبَّانَ وَالرَّبِيعُ.

87/12. Imam Abū Yūsuf said:

“Allah’s Messenger ﷺ forgave the people of Mecca and said: ‘The one who shuts his door is safe; the one who enters the Sacred Mosque is safe; and the one who enters the house of Abū Sufyān is safe.’ He forbade killing, except for a few (blasphemous) people whose names were declared. He commanded to kill the polytheists who wage war against any Muslim. When people [among Quraysh] gathered in the Sacred Mosque, he said: ‘Do you know how I am going to treat you?’ They said: ‘We expect the well-wishing for us as you are an esteemed brother and a son of an esteemed brother!’ He said: ‘Leave, for you are all free.’”¹

Reported by al-Shāfi‘ī, Ibn ibbān and al-Rabī‘.

¹ Recorded by •al-Shāfi‘ī in *al-Umm*, 7:361. •Ibn ibbān in *al-Thiqāt*, 2:56. •al-Rabī‘ in *al-Musnad*, p. 170 §419. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:118 §18055.